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EDUCATION OF WOMAN.

BACCALAUREATE ADDRESS

OF

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EDUCATION OF WOMAN.

Among the great questions to the consideration of which Christianity has forced the world, is the proper education of woman. In the mind of a servant of God, all that is necessary to secure action in any given direction is rational conviction that God is working in that direction. In reference to the design of Providence in the creation of woman, a few points, at least, are plain. "I will make him a helpmeet (help-mate) (see Webster) for him," said the Creator. Woman is designed, then, to be, in the language of Webster, "An assistant; a helper; a companion; a consort; a wife."

This admitted, and the sequence is necessary and natural that the true improvement and elevation of man will not only carry with it, but involve in itself the improvement and elevation of woman. The proper companion of an intelligent being must possess intelligence. Culture of one demands culture of the other.

A block of rough, unpolished marble would

appear no worse as a companion altar-piece to a well wrought statue than a coarse, uncultivated woman as the companion of an educated and refined gentleman. If there is to be companionship, there must be similarity. "What fellowship hath light with darkness?"

"He that believeth" can consort more agreeably with "an infidel" than a well-bred man with an ill-bred woman. Nor is the case improved if we convert the terms of the proposition. A well-bred woman consorts no more fittingly with an ill-bred man.

Solomon's "jewel in a hog's snout" is only the more forcibly suggested.

This argument, basing the necessity of the education of woman upon the fact of her being created a companion for man, might be amplified, and the subject elucidated at great length; but let us now inquire,—

WHAT IS EDUCATION ?

The word educate is derived from two Latin words, *e*, out, and *ducere*, to lead. The meaning of the word is clear from its etymology. Its application is, primarily and properly, to the rearing of children. Hence Webster defines it, "To bring up, as a child; to lead out and train the mental powers of; to inform and enlighten the understanding of; to form and regulate the

principles and character of; to prepare and fit for any calling or business, or for activity and usefulness in life, as, to *educate* a child."

This definition gives us an idea of the ends aimed at, the results secured in education, but leaves the nature of the changes wrought, and the means by which those changes are effected yet to be discovered and described. It is a nominal definition, a definition of the term. The real definition, the definition or description of the thing; and the genetic definition, exhibiting the mode of producing the thing, are yet to be given. These may be developed together.

In order to ascertain and understand just what that change is that is effected in a child by its education, we must pursue a course similar to that adopted by the chemist when he would explain what fermentation is, or any other change that is wrought upon one portion of matter in combining chemically with another. We must know so much of the base, and of the agent affecting it, as to be able to explain the action by which the two are united. Now, we may not be able to tell definitely what the mind is; nor are we able to tell definitely what a particle of matter is; but we may know enough of both to enable us to understand some of the changes through which they pass. Of mind, we know that it is finite, and, conse-

quently, excepting a few intuitions, knows nothing it has not learned ; that it is quite imperceptible in the new-born infant, weak in its first manifestations, and exhibits abundant evidences of growth and increasing strength, as it acquires gradually a knowledge of its surroundings, nature, and wants. This growth, this increase of strength, we call education. It is not writing facts and principles on the fabled "tablet of memory," nor "storing the mind with knowledge" as the cells of a honey-comb are stored with honey. These favorite illustrations are fundamentally and injuriously wrong. Education is a process of growth, and is well illustrated by the growth of the body. The tiny, feeble body of the infant grows by the digestion and assimilation of appropriate food ; and the tissues are knit together, giving compactness, firmness, symmetry, and strength, by means of exercise, to which nature prompts as irresistibly as she does to eating and drinking. The playing and racing of animals, the throwing about of the hands and feet of the little infant, the subsequent springing on its mother's lap, and the still later running and violent muscular exercise, taken voluntarily for mere sport, are nature's means of weaving into firmness and strength the particles of matter that enter into and become portions of the body, through as-

simulation of food taken into the stomach. Thus the mind grows. Knowledge is its aliment. Facts and principles enter into it, and become constituent parts of it, thus giving increase to the mind; and the hard study requisite to obtain knowledge, together with the use made of it in thinking and reasoning and other mental exercises, gives it firmness and strength. Thus we say of one who possesses a well-developed and well-disciplined mind, He or she has a strong mind, a mighty intellect. He is a great man, a strong man; she is a powerful and noble woman. How they have grown.

Such expressions recognize and plainly accept the idea here advanced, that education is growth. As well developed physical powers may be applied to any labor requiring muscular force, so the well developed mind may be directed to any object requiring mental force.

The means of acquiring education are various, and always at hand. Scholastic advantages are great assistants, but they are not absolutely necessary. The world is full of well educated men, whose names have never been enrolled in college records, and who might not be able to teach successfully a common school. Each passing event is a teacher; and he is a happy man, and will become a wise man, who appropriates its lessons to his own growth and strength.

The education obtained by the hard knocks and severe reproofs of experience alone, is not apt, however, to secure symmetry in the development of the man. As nourishment for the body must include material adapted to the different parts of the body—bones, muscles, nerves—so the facts and circumstances that constitute the food and discipline of the mind should not nourish and develop a hard, bony form only, such as we sometimes see in the school of rough experience; nor a soft, pulpy, flimsy character, without any backbone, such as we see at other times in the same school.

It is only when scholastic opportunities, social advantages, and practical experiences unite in furnishing the material, that all the faculties of the mind are properly nourished, and all the beauties of the soul fully expanded and developed. To produce the true gentleman or the true lady, the mind must be educated to the vigorous use of all its faculties, the heart to the cheerful and prompt exercise of all the Christian graces, and the manners to that refinement which enables one to adapt himself with ease and grace to all necessary circumstances, and to feel equally at home and at ease in the presence of wealth, intelligence, refinement, on the one hand, or poverty, ignorance, rudeness on the other. Let us now inquire :

WHY DO WE EDUCATE?

On this point, the prevailing errors are still more injurious, and at the same time more subtle than on the other. The present age is so utilitarian in its tendencies, and its utilitarianism is so short sighted, looking to proximate instead of ultimate results, that it is difficult to lay a broad, solid, and sure foundation for real advancement in any direction. The love of money, haste to be rich, notwithstanding the warnings of the inspired Word, is so great and controlling upon the minds and hearts of the American people, that the youth of our land have not time, as they erroneously and foolishly think, to develop their mental and moral powers, not time to reach the stature of a symmetrical and proper manhood, before they plunge ignorantly, self-conceitedly, rashly, and nearly always fatally, into business. An estimate made a few years ago, showed that of a hundred young men who entered into what is properly called trade, in one of the great cities of our land, ninety-six failed. Only four were successful. It is doubtful whether the percentage of success is even so great as that now. The prevalence of commercial schools, and the effect of their widely scattered hand-bills and circulars, hold-

ing out the wonderful advantages of a commercial education, while as yet the mental powers are undeveloped and undisciplined, the judgment not yet matured, nor the general growth of mind yet attained, filling the minds of the young, ignorant, and inexperienced with visions of mercantile success, day-books, cash-books, journals, and ledgers, large accounts, foreign trade, banking, telegraphing, railroad-ing, stock-jobbing, gold speculations, with large profits from each source, and inspiring dreams of fine houses, splendid estates, fashionable dresses, grand turnouts, plenty of money, and the whole catalogue of means by which greed for gold and love of display are usually gratified at the expense of bankruptcy—deluded and infatuated creditors paying for the luxuries and extravagances of deluded and infatuated speculators—this prevalence of commercial and other sham schools, with the errors that sustain them and the evils that grow out of them, constitute the fruitful source of the false business principles and false habits of life, that bring about financial crises, domestic wretchedness, social degradation, political corruption, and moral ruin. My object in this paragraph is not to condemn, utterly, commercial schools, but to discourage the attendance upon them of boys who are ignorant of other branches just as



necessary to success in life, whose mental faculties are undeveloped, and to censure the extraordinary means employed, advertising, and personal persuasion, to induce their attendance upon these schools. So long as the people are made to believe, or left to believe, that the object of education is to fit one for some sphere in life, and that one needs no more education than he or she can turn into gold, these evils will continue.

What, then, is education for? what is its object? I answer, To develop the intellectual powers, to promote growth and strength of mind, to rear men. The infant soul, placed by the divine hand in the infant body, is not created, like the body, for a temporary purpose, to grow, fulfill a mission, and die. It must grow, indeed, as already stated, by the acquisition, digestion, and assimilation of knowledge; but its mission is an eternal mission; its increase in knowledge, its growth, eternal. Its infancy, its schoolday, its formative period, is in this life; its manhood, its great mission and work, the grand object of its existence, the end for which the All-wise Creator gave it being and all its wonderful endowments of capacities, faculties, and functions, will be fully known, and fully attained only in the world to come. God has created us (not our bodies only, but our souls, ourselves) infants.

Symmetrical growth, harmonious development, proper manhood, will be attained only through knowledge acquired, digested, assimilated; and this growth, this development of capacities, this expansion of powers, this attainment of strength, self-control, self-direction, manhood in its highest sense, constitute the object of education, the object of life itself.

How wonderful, how noble, how glorious a gift is life, when thus viewed. How grand, how exalted, how important a work is education, in the light of these great and wonderful facts—facts and considerations usually ignored, or utterly unapprehended. How the mere accumulation of wealth, the filling of a station, the pursuit of an employment, success in a profession, civil position, political influence, royal honors, fall into the background, and take their proper places respectively and perspectively, in the great picture of human life, when these nobler objects and higher motives are placed in the foreground where they belong.

A man who is qualified for a position is higher than the position he occupies. The real man, the true man, magnifies and honors the station he fills, the office he holds, the sceptre he sways; while he who seeks only the special attainments that qualify for a particular situation, however elevated the position may be, will find the sta-

tion greater than the man, the official wig and toga quite too large for him. His appearance is that of a boy dressed in the coat, hat, and boots of his father, shambling about with manly pretense, with this striking difference: the boy, in his play, is an object of amusement; the ape, in his pretense, an object of disgust. Let educators fully orient themselves by these principles, and devote their energies wisely, patiently, constantly, to the cultivation of a true, real manhood, and future generations will rise up and call them blessed.

From what has now been said, it will be readily inferred that neither rank, condition, employment, or sex, has any bearing whatever upon the propriety or necessity of education. Mind is made for growth, for development, for strength, for service, for time and the work of time, but chiefly for eternity and the work of eternity; for the relations and duties of this life, while passing through this life, but more especially for the higher relations and more important duties of the life to come. The mere circumstance of being rich or poor, employer or employed, ruler or subject, legislator, magistrate, lawyer, preacher, or teacher, male or female, has really nothing to do with the great question, Why do we educate?

This point settled, and the question whether

woman should be educated is answered. Is she a human being? Is she a person? Has she an intellect? Is she born for eternity? Has she the power of choice? Is she a responsible agent or actor? Can she reason? Can she distinguish right from wrong? Can she choose good in the presence of evil, or evil in the presence of good? Has she a moral nature? May it be that the Creator has given her a mission, a field of labor, a work to accomplish for herself and others, and that he holds her responsible for that work, and will call her to account for its performance or neglect?

An affirmative answer to any one of these questions will involve not the propriety only, but the necessity, the duty, the obligation, to afford her every facility, every inducement, every encouragement, to obtain that mental nutriment, that mental exercise, and those moral influences, that will enable her to acquire growth, strength, and moral purpose—a symmetrical, well balanced development of her soul, a noble full manhood, fitted for the work of God in this life and in the life to come. Whatever may be her special sphere, whatever her peculiar duties, the first demand of her nature, the first duty others owe her, the first duty she owes herself, is the development of her manhood. As there is no sex in mind, none in morals, this simple accident of this life only,

can have no bearing upon the question of her education. When the public mind is fully instructed on this point, this whole question will be viewed from a higher point of observation, and the objections now often urged against the education of woman, and all those who move in the humbler spheres of human life, will be seen to have no relevancy at all to the real question. Let us next inquire,

HOW ?

The means by which the education of girls should be accomplished, and the circumstances by which they should be surrounded, during the growing, plastic period of their mortal lives, involve questions of the greatest moment, and should be considered with great carefulness and candor. Like all other questions that involve the interests and welfare of a race of immortal beings, they must be decided, not in such a manner as to gratify selfish whims and caprices, but in the light of the broadest range of facts and the profoundest principles of philosophy. Birth, wealth, position, aristocracy in any form, have no bearing upon this question, except as they may have power to furnish or to withhold the means that facts and philosophy dictate.

The general proposition, that woman should

be reared, from her infancy to the time of her maturity and the assumption of the responsibilities of life to which Providence may assign her, in such a manner and under such circumstances as will most fully and completely develop all her natural endowments of body and spirit, provided the means and circumstances are within her reach, will not, I presume, be disputed by any one. Where Heaven has furnished sight, who will dispute the right to see; and, where the Creator has implanted a faculty, who will ever presume that it is not the privilege of its possessor, and his duty, if circumstances permit, to develop, cultivate, and use reasonably, that faculty?

But a few years ago many seriously doubted whether a human intellect in connection with a female body was capable of making the same attainments and performing the same labors as a human mind in connection with a male body. Numerous and well conducted experiments have, however, set aside all doubt on this point, in the minds of most of the leading educators, both of this country and of the world. Though some colleges and academies still exclude women from their advantages, that exclusion is usually made on other grounds than the inferiority of her intellect.

In those institutions where she has been

admitted to equal privileges and advantages with her masculine competitors, she has fallen behind in no particular. In history, natural science, languages, pure mathematics, rhetoric, logic, constitutional law, metaphysical philosophy, and Christian ethics, she has skimmed over the plains, penetrated to the profoundest depths, and soared to the sublimest heights with as little apparent effort of mind or strain of body as her masculine classmates; and, having won and received her classical degree, she has grappled the specialties of professional pursuits, mastered the intricacies, met the responsibilities, performed the duties, and endured the hardships, of practical life in these pursuits, with as good judgment, as sound sense, as firm a purpose, and as skilful a hand as those who have been accustomed to arrogate these specialties all to themselves.

Since, then, reason and observation fully agree on the point of the ability of girls to stand, without disparagement, by the side of their brothers, in the attainment of knowledge, in acquiring mental growth and strength, in being, indeed, what the Creator designed, the companion and helpmeet of man, who shall forbid, or what shall be allowed to hinder the full accomplishment of the will and eternal purpose of God?

Physiology, psychology, sociology, and ethics bear united testimony, harmonious in every point and particular, that neither men nor women reach their best conditions in body, mind, society, or morals, without the companionship, co-operation, and influence of each other. Why, then, should schools, and particularly our highest institutions of learning, put asunder those whom Heaven has so inseparably joined in the greatest of human interests?

It has long been confessed that, in the rearing of children, in the family, the best results are secured where both sexes are reared together, and where several of each sex are found.

In colleges where only young men are admitted, slovenliness, vulgarity, uncouth manners, awkwardness in society, and low tastes generally, are almost sure to be contracted.

Many a graduate from those colleges, on finding himself away from his college companions and among strangers, has discovered, greatly to his mortification and disadvantage, that he did not know how to act, nor how to be at ease in society, particularly in the society of ladies.

Ministers of the gospel, educated in such institutions, have been graceful, attractive, talented in the pulpit, before an audience; but, in the families of their parishioners, in the

sewing circle, at the sociable, their awkwardness and embarrassment were painful, both to themselves and others.

Young ladies, educated in ladies' seminaries and colleges, experience not in every respect the same, but similar evils, and emerge from their convent life no better fitted for the sober realities of this practical world than their monastic brothers. Education, obtained under such unnatural and unnecessary, or rather, damaging, crippling restraints, is partial, fragmentary, and can never secure a well-rounded, full, symmetrical character, fitted for such a world as ours, and adapted to the end for which each human soul is created.

Since, then, nature herself demands that ladies be permitted a place in the same classes of the same institutions of learning with their brothers, and experience has shown that neither the dignity nor progress of those ambitious brothers is in any degree compromised by her presence there ; let us next notice a few of the important advantages that will be gained by their

CO-EDUCATION.

Under this head I shall mention only such considerations as seem to me most important, and are usually omitted in the discussion of this question.

1. Co-education secures mutual respect. Whatever may be said, and even truthfully said, of man's adoration of woman, of his gallantry towards her, of his willingness to imperil his life to defend her from danger or avenge her when wronged, one fact stands boldly out upon the face of all history; a derisive sneer has found emphatic expression on the countenance of man, "lord of humankind," whenever any considerable degree of intelligence has been claimed for woman. It has been granted that she had "a fibre more in the heart," but claimed, as an offset, that she had, also, "a cell less in the brain." She has been the pet, the plaything of man, the companion of his leisure and of his light talk, to be protected because of her weakness, to be housed from the sunshine that she might be fair and delicate, to be relieved from toil that her soft, lily-white hands might be the more grateful to the aching brow of her weary lord and provider, to be the show-window wax-figure on which to exhibit the evidences of his wealth or extravagance, the vine that climbs, entwines, leans upon, and ornaments the sturdy oak; to be, indeed, the mother of his children, the mistress of his household, skilled in nursery rhymes, pound-cakes, and plumb puddings, but also acquainted with the gossip of the neighborhood,

the latest style of dress, and the most recent sensational novel; all of which is in perfect keeping with contempt for her intellect and reckless disregard of her soul. It has even been claimed that not to her good sense but to her weakness is attributable the readiness with which she usually embraces the gospel, and the zeal, boldness, and patience with which she devotes herself, when imbued with the spirit of Christ, to the good of others. So short sighted are such cavilers (they are not worthy to be called reasoners), that they do not perceive that Jesus, the blessed Christ, must have been, on that hypothesis, the pattern and perfection of weakness. Such is the contempt in which the intellect and reasoning powers of woman have been held, and are still held by many of the leading men, even educators, of the world.

Now, what we maintain for co-education, on this point, is that it will revolutionize all this, and secure for woman that genuine respect that constitutes the only foundation of true love and real companionship. Young men who have been compelled to put forth their utmost exertions to hold their way, *pari passu*, with young ladies, in the various branches of a college course of study, or who have, after their most strenuous efforts, gallantly (?) yielded the palm to their *fair* competitors, will freely con-

cede to their rivals a much higher degree of esteem, if it be not even of a different kind—an esteem based so clearly upon worth as to fulfil every condition of true honor. This is the foundation of true respect, and without respect true love, conjugal companionship, can never exist.

When such persons pass a friendly hour with each other, their conversation is not confined to the weather, the gossip of the neighborhood, and the last novel. Neither attempts to win the good graces of the other by senseless words of flattery. Their friendship is intelligent; their companionship real, and worthy of the name; and, should intelligent friendship ripen into love, how vastly superior is that love to the sentimental passion, excited by a downy, rosy cheek, a languid eye, a soft, spongy, amorous hand, that so often and so falsely bears that name. Such companions never become weary of each other. They are companions in the highest and broadest sense of that deeply significant word. Each is the counterpart and helpmeet of the other. She is the companion, even the stimulator of his best thoughts; he is the participator and encourager of her best feelings. Thus they live in each other's affections, and ripen in the soul-fellowship of this life for that higher, purer, holier,

diviner fellowship of the saints in heaven. If, then, moral results are to be aimed at in the work of education, and if co-education leads directly to the mutual respect claimed under this head, and if mutual respect is the natural antecedent of intelligent friendship and genuine, holy love, there is no evading the conclusion that ladies and gentlemen should be educated together; unless, indeed, it can be shown that educating them apart from each other will secure the same result. On this point I have to say only this: Education apart is vastly better than no education, and will go far toward securing these results, but can never meet fully the demand.

2. Co-education will secure mutual interest in the same things and in each other.

The wife whose husband pursues an employment in which she feels no interest is an unhappy woman; and the husband whose wife feels no interest in his business is an unhappy man. This is one of the most prolific sources of domestic infelicity. Where the wife of a minister of the gospel is uninterested in his preaching, and wishes he would follow farming; the wife of the farmer dislikes life in the country, and wishes her husband would move to the city and keep a dry goods store; anywhere, indeed, where interests are opposed,

sympathies languish, and the fires of affection burn low and feebly. Often, in such cases, from regard to the sacred marriage vow and the precious memory of early love, the parties tolerate each other, never collide directly, move around in the same world and in the same part of it like two fishes in the same pond ; but the penetrating glances through which soul once spake to soul are exchanged no more ; the caressing hand that once fell fondly upon the shoulder or stole lovingly around the waist, and the busy fingers that once dallied among dangling curls or chafed playfully the blushing cheek, are withheld from all such trifling and childishness ; while a heavy burden rests upon an aching heart, and sadness sits gloomily upon the countenance. What is the trouble ? There has been no quarreling. No unkind words have fallen from the lips of either. Neither means to neglect the other, nor be guilty of unfaithfulness in any form or degree. Still they are not happy. They scarcely correspond, fittingly, to the words of our Savior, "And they twain shall be one flesh." If one flesh, they fall far short of being one spirit, one heart, one life.

No one will dispute the truthfulness of this picture, in the cases supposed, nor the deplorable-ness of the facts. He who shall discover a

remedy for but a part of this evil will surely deserve well of his fellow-men. Just such a remedial influence we claim for co-education. Similar training, under similar circumstances, begets similar tastes, similar opinions, similar forms of expression and modes of thinking, fits minds for each other, and prepares them for harmonious action and responding sympathies while they live. Depend upon it, ignorance is the mother of discord as well as of superstition; and education, under widely differing circumstances, is but a partial cure of the evil.

The harmony between brothers and sisters is due more to the fact that they grow up together and are trained to the same habits of life, tastes, and modes of thinking than to their consanguinity. Diversity of education, years spent apart, attendance at different colleges and seminaries, have often resulted in views, tastes, and sympathies differing so widely as to create coldness and even discord for life between brothers and sisters who would, if educated together, have passed through life without a jar. The bearing of these facts upon the question of co-education is too manifest to be denied, and too important to be ignored. Let them have the full weight to which they are entitled. Remember the fact of sex is not designed to create alienations, but sympathies; and woman

was created to be the helpmeet, not the burden nor the mere ornament of man.

3. Co-education is the natural remedy for slavery to fashion. Men are slaves to their appetites and love of gain : women, to their tastes and love of show. Drunkenness and gambling are the principal instrumentalities in the degradation of man : vanity is the great task-master of woman. Men submit themselves to a bondage more loathsome and bestial ; but the slavery of woman to fashion is as potential to dwarf her intellect, warp her judgment, cripple lofty aspirations and ennobling thought, and hinder the growth and beauty of soul for which Heaven designed her as are the vices of men in effecting similar ruin upon them. No other obstacle to the thorough education of woman is to-day so great as her abject and reasonless submission to the degrading empire of fashion—a tyranny as arbitrary as that of Ahasuerus, as relentless as that of Nero, and more damaging to the public weal than that of the bloodiest monarch of history.

Please do not mistake my position. I am no utilitarian, regarding a flower garden as so much of God's precious earth wasted, and means and labors expended in ornamentation as thrown away. On the contrary, I wish many dollars were devoted to the realization of the

beautiful where one dollar is now devoted to that end; and many hours expended in such labors, where one is thus expended. The institutions of gospel benevolence would be better endowed and supported than they now are; and the poor, what few might be found in such a state of civilization, would be better cared for than they are to-day.

I have no doubt that grand old Niagara, roaring and thundering his eternal anthem of praise, and awakening in the minds and souls of thousands a broad, deep, heart-moving, soul-enriching sublimity, a thought and an emotion of grandeur, is accomplishing far more for the elevation of the race than if its wild and mighty forces were tamed and harnessed to flour-mills, cotton manufactories, and machine works.

Nor am I an "old fogey," thinking that the world is growing worse, every day, and that, if we would return to the simple manners and modest virtues of our ancestors, we would show ourselves wise. My heart is continually filled with joy in the unwavering confidence I have that every setting sun looks back upon a better world than it greeted with its rising rays.

Nor am I an ascetic, supposing religious consecration, a devout heart, can be found in monastic seclusion only, clad in sackcloth, closing the senses to the beauties of the works

of God himself, and crushing the finer sensibilities and higher tastes of the soul that is made in the image of God. The sooner the world is emancipated from all that kind of piety the better. Let beauty and taste and refinement, flowers and painting and sculpture and music be cultivated, the idea of the beautiful be realized as fully as the finite conception of fallen man is capable of realizing it. That is not pride nor vanity nor impiety in any form. On the contrary, it is progress, improvement, approach to the divine likeness, just what God wants us to do.

Let the women study taste and beauty, in their physical development, in the style and ornamentation of their attire, in the discipline of their minds, in the cultivation of their hearts, in the acquisition of every grace of manner and virtue of soul. Let them change the fashions oftener than they now do, if they choose; but let each change mark progress, each new style unfold new ideas of beauty, show more perfect taste than the preceding, approach a little nearer the perfect ideal as it exists in the divine mind, and for the attainment of which he has implanted in man a longing, insatiable except in its attainment. No enlightened Christian will object to this.

Let them not, however, deform their bodies,

dwarf their minds, and degrade their souls, by following fashions that have been suggested by lust, are offensive to pure minds and good taste, and even disgusting to themselves, when for such following they can find no better, in fact, no other reason than, "It is the style."

Sure as you live, my sisters, nothing else to-day, opposes so great hindrance to your progress, to your thorough education, as this. It is not that you like gay colors, nor even that your attire is expensive. The hindrances that excesses in these directions oppose, are slight in comparison, and would soon be surmounted. It is an enslaved mind. It is submission to that tyranny which you yourselves acknowledge, when you don a style which your own taste and sense of propriety condemn. I have seen a lady actually weep at her "horrid appearance," as she termed it, when she put on a new style; ashamed of its lack of taste and beauty, yet submitting to the bondage.

Depend upon it, an enslaved mind can not grow symmetrical and strong. It is in the same condition as the body with a girdle drawn tightly around the waist. Deformity and weakness must be the result.

Education is the remedy for this weakness, the only emancipator from this bondage; and education in female schools, whether of low or

high grade, is found especially defective in this particular.

Enslavement to fashion and rage for the society of young men are the especial vices of ladies' seminaries. Co-education furnishes the proper balance of social, intellectual and moral forces, and is the natural remedy for both these evils.

As we move freely and easily in the atmosphere, unconscious of the vast weight pressing upon us (about fifteen pounds to every square inch of the surface of our bodies), because the pressure on each side is balanced by a corresponding pressure on the opposite side, so the proper balance of formative influences will make the advancement of the mind in the right direction easy and natural. The thoughts of young ladies, while struggling in ennobling competition with young men, and still more ennobling efforts to be worthy of themselves and true to the higher instincts and nobler aspirations of their own souls, are effectually withdrawn from bondage to mere style and fashion. While taste is improved, and ideas of true beauty developed, devotion to the "latest style" is broken forever. Daily association with young men of thought and taste and high purpose will show them that the most potential argument they have ever yet offered, viz., that

young men are as fond of seeing the ladies dressed according to the latest styles as young ladies are of dressing thus ; and that the young lady who is not fashionable is neglected ; is true of only light minded, vain, and worthless young men. The worthy and noble minded young man, who wants a companion and helpmeet instead of a toy and a playmate, will prefer intelligence, good sense, and good taste to mere fashion. At least, so we believe, and so we teach.

Let sensible young ladies make the experiment, and see what will be the result.

4. Hitherto, we have spoken of the education of woman as a class of intellectual beings, born for development and a destiny beyond and above the affairs and interests of this life, as well as for an important mission here.

Our treatment has been of a general nature, demanding education for her as a human being. In conclusion, I suppose myself asked directly, "Is not woman constituted for a particular field of social duties ; and ought she not to be educated with direct reference to those duties ?"

My answer to this question is just as direct and positive as the question. Assuredly she is so constituted, and should be thus educated. For this very reason, to reach this very end, she must, however, be first recognized as a

human soul, created for an endless existence. Paramount to all other duties, as a means to this very end, is the work of growth, strength, the power of self-subjection, self-application, and self-consecration to the good of being, the glory of God, that which is true and beautiful and worthy and right and noble and benevolent. Such is the fundamental fitting for all spheres, in this world and in the world to come; and is as essential for one human soul as for another, whether that soul dwell in the masculine or in the feminine physical organism. Special preparation, then, for a special sphere is a subsequent work, to be viewed in the same light, and pursued upon the same principles as special preparation for a profession. A general education develops the powers of the mind, and lays the foundation for successful application to any special work that man may choose or Heaven appoint.

I would, indeed, that all women might be better instructed in the duties of wife, mother, helpmeet, companion, than they are; and, that they may be thus instructed, and qualified to occupy honorably and successfully their special sphere, I commend, yea, exhort most earnestly and sincerely, that they be encouraged and required to obtain all the education within their reach, and that the doors of Colleges, and

universities, as well as schools of lower grade, be thrown open to them as freely and as invitingly as to men. I also recommend and urge young ladies to avail themselves of every facility offered them for the acquisition of knowledge. I desire them to escape from the darkness of ignorance and the chains of vanity, and take their places by the side of man in every thing that is noble, worthy, benevolent, as his companion, helpmeet, equal.

Thus, and thus only, will the design of the Creator, who has given existence and special endowments to us all, be accomplished. Thus, and thus only, will the high aspirations of a noble nature be realized. Thus, and thus only, will that true nobility and grand progress of the race to which the prophetic eye looks forward so anxiously and expectantly be secured. Only mothers of sound minds, developed faculties, matured judgment, true hearts, and noble purposes, can give to coming ages the grand specimens of noble manhood which those coming ages are sure to demand.

Young ladies, arouse yourselves, and "lay hold of the hope set before you." I fear the way is already opening before you more rapidly than you are advancing in it. "Heaven's last best gift" to man, the Creator has given you a mission to which no high estate of official

dignity or honor attainable by human beings can compare. Fit yourselves for any thing to which kind Heaven may call you. Enter any field of usefulness, the cultivation of whose soil may seem inviting to you, and for which your endowments and attainments fit you. Still, despise not, "neglect not, the gift that is in you" by the special calling of the Creator himself—a gift, a calling, more marked in its evidences, more noble in its nature, more weighty in its responsibilities, more glorious in its successes, than any other within the range of human specialties. Rejoice that you were born to be women.

THE PHILOSOPHY OF A TRUE LIFE: GRADUATING ESSAY.

BY MISS AMANDA JOSEPHINE BUFF.

In view of the incomprehensible nature of Him who is the life of the universe, David exclaimed, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" This language of the Psalmist, so forcible and concise, is testimonial of the fact of consciousness that in this life of ours there is something worthy of divine recognition. There is intuitive evidence to every mind that the universe has its eye upon man. All things concur in his existence, and are in sympathy with his being. Not only are the necessary conditions of animal life supplied, but all things are evidently the conditions of something noble to be attained through human effort.

When breath was given to man, and the culminating handiwork of God was displayed in his mechanism, and the crown of supremacy placed upon his head, all nature acknowledged the scepter duly bestowed. Human life was

made a sacred trust, and to its possessor was given authority to appropriate all things, animate and inanimate, to its support and comfort. If all lower forms of existence are subordinate to man, and are only relative interests, means to his well-being, upon him depend the issues of creation. If such is the weight of responsibility attached to human life, as indicated in the order of nature, in revelation, and in the testimony of consciousness, the sentiment of the immortal Pope, "An honest man's the noblest work of God," is a rational conclusion.

Success has been the watch-word of individuals and of nations. Under whatever difficulties and obstacles he toils, however conscious of failure in the past and inability for the future, there exists in the bosom of man the hope of final triumph. In pursuance of this purpose, youth builds air-castles, and manhood makes ingenious plans. Who would not solace the declining day of life by the consciousness of a completed warfare? Yet, failure has stained the pages of history, and has blighted the fairest names. Why grope in darkness and delusion, while to every one is furnished the material for a virtuous character? He who would realize a successful life has only to fulfill its conditions.

What, then, are the conditions of a true life—

a life devoted to the end of its existence? The grand theater of action and the laws which condition success are furnished by the Creator; but at the foundation of worthy action in man must be an act of will, the ruling faculty of mind. Through the all-controlling power of this faculty, the soul is directed into the way of life. The voluntary commitment of the heart to truth is the first and grandest step toward the attainment of a perfect manhood; and he who hopes to gain this height by basing his action upon another foundation will never have a view from its summit. From this platform must proceed all virtue, for only upon this can the faculties of mind act in harmony.

Where there is no unity in action there can be no unity in result; hence, a life devoted to one end would be impossible. But a true life is a life devoted to an exclusive end; therefore, the will must submit to truth. When this primary condition is fulfilled, growth begins. Perverted desires and ill-directed action no longer deprive the germ, planted in every bosom by nature, of vitality, but reason permeates the soil with the essential elements of growth, and a new life arises whose freshness and beauty make void the old. At every step Reason dictates, and Will executes. Reason affirms one principle to which all action may be

safely conformed. It reveals to man the end for which he was created; and, in view of this, obligation arises from which no one can ever absolve himself. Philosophy assures us that in the satisfaction of the wants of sentient life there is intrinsic value. The claims of a physical nature are also subordinate to the claims of Reason. The brute lives only in the present, has no proper memory of the past, or hope for the future. Man has experience; he has desires in common with the brute, the gratification of which is a good to him; but this is not his highest good. He forms plans for the years that may attend him in his mortal state, and even looks forward to an immortal existence. Any course of action which contravenes these purposes and hopes is detrimental to the highest interests of his being. But obedience to his highest prerogative bestows upon him all honor, and provides for him ultimate happiness. This great truth being apprehended, there is an imperative upon every rational being not only to regard, but to promote it. The mind, being committed to truth, immediately acknowledges this fact, and the will elects the good of being, affirmed by reason as the ultimate end of man's existence. This ultimate intention becomes a criterion for all action, and is a fountain from which issue the waters of life. Like

the grand central point about which the millions of solar systems are harmoniously and silently describing their circuits, benevolence forms the center about which revolve all systems of moral action and human duty, regulating and controlling the principles of a virtuous character. It gives to life a new meaning, and to labor a wonderful and important significance. The intellect goes forth on a new mission. It discloses the secrets of nature, and proclaims the facts of spiritual existence, not alone to win the favor and approbation of man, but to promote happiness and enhance the value of being. It computes the elements of a heavenly body which produces a known disturbance in the planetary system, and determines its relative position in the sky, not merely for the gratification found in such a wonderful achievement, but to show forth the nature of Him who has so perfectly completed a universe, and so wisely endowed man. It makes intricate mechanical combinations by which distance is made inconsiderable, and the rapid wing of time left behind, that blessings may be distributed to the needy, and civilization and intelligence carried to the barbarous and ignorant. The natural sentiments, which beautify character and make society desirable, but are without virtue, regulated by benevolence, are the means

the principles of life you have set before me, I offer only the assurance that the honest effort of life shall be, to be a true, useful woman, believing this will most richly reward you, and honor Union Christian College.

Students, teachers, president, trustees, and friends, we are indebted to you all, and ask for you the most valuable of blessings—the favor of God.